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"For love and kindness please God more
Than if we give him all our store;
And brethren here, who dwell in love,
Are like his happy ones above."

The Weekly Gleaner,

A PERIODICAL, DEVOTED TO

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JULIUS ECKMAN, D.D.,
EDITOR AND PROPRIETOR.

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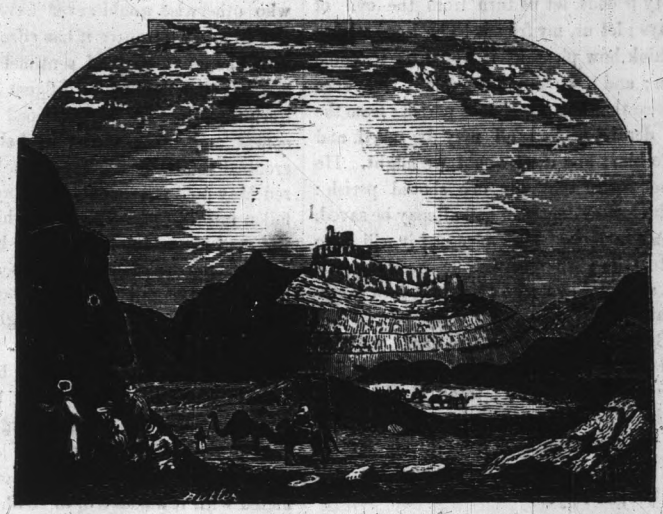


MOUNT HOR, OR THE TOMB OF AARON.

Mount Hor.

Or the Tomb of Aaron.

On the borders of Idumea, about half way between the Dead and Red Seas, in the wilderness of Arabia, is situated Mount Hor, the memorable spot on which the first High Priest of Israel was buried some 3,500 years ago.

We give the following description from *Incidents of Travel*.

"A man rising from a tomb with all his clothes on does not require much time for the arrangement of his toilet. In less than half an hour we had breakfasted, and were again on our way. Forgetting all that had engrossed my thoughts and feelings the day before, I now fixed my eyes upon the tomb of Aaron, on the summit of Mount Hor. The mountain was high, towering above all the rest, bare and rugged to its very summit, without a tree or even a bush growing on its sterile side; and our road lay directly along its base. The Bedouins again began to show an unwillingness to allow my visit to the tomb; and the sheik himself told me that it would take half the day, and perhaps be the means of bringing upon me some of the horde I had escaped. I saw that they were disposed to prevent me from accomplishing my object; and I felt sure, that, if we met any strange Arabs, my purpose would certainly be defeated. I suspected them of stratagem, and began to think of resorting to stratagem for myself. They remembered the sheep, however, and told me that the sacrifice could as well be performed at the base as on the summit of the mountain; but this, of course, would not satisfy my conscience.

With my eyes constantly fixed on the top of the mountain, I had thought for some time that it would not be impracticable to ascend from the side on which I was. Paul and I examined the localities as carefully as a couple of engineers seeking an assailable place to scale the wall of a fortified city; and afraid to wait till they had matured some plan of opposing me, determined to take them by surprise; and throwing myself from my horse, and telling Paul to say that we would climb the mountain here, and meet them on the other side, I was almost out of hearing before they had recovered from their astonishment. Paul followed me, and the sheik and his men stood for some time without moving, irresolute what to do; and it was not until we had advanced considerably on the mountain that we saw the caravan again slowly moving along its base. None of them offered to accompany us, though we should have been glad to have one or two with us on our expedition.

For some distance we found the ascent sufficiently smooth and easy—much more so than that of Mount Sinai—and, so far we could see before us, it was likely to continue so all the way up. We were railing at the sheik for wanting to carry us around to the other side, and congratulating ourselves upon having attempted it here, when we came to a yawning and precipitous chasm, opening its horrid jaws almost from the very base of the mountain. From the distance at which we had marked out our route, the inequalities of surface could not be distinguished, but here it was quite another thing. We stood on the brink of the chasm, and looked at each other in blank amazement; and at a long distance, as they wound along the base of the mountain, I thought I could see a quiet smile of derision.

We stood upon the edge of the chasm, looking down its deep abyss, like the spirits of the departed lingering on the shores of the Styx, vainly wishing for a ferryman to carry us over, and our case seemed perfectly hopeless without some such aid. But the days when genii and spirits lent their kind assistance to the sons of men are gone; if a man finds himself in a ditch, he must get out of it as well as he can, and so it was with us on the brink of this chasm. Bad, however, as was our prospect in looking forward, we had not yet begun to look back; and as soon as we saw that there was no possibility of getting over it, we began to descend; and groping, sliding, jumping, and holding on with hands and feet, we reached the bottom of the gully; and, after another hard half hour's toil, were resting our weaied limbs upon the opposite brink, at about the same elevation as that of the place from which we had started.

[TO BE CONTINUED.]

THE TEN COMMANDMENTS.

1. Thou shalt have no more gods but me.
2. Before no idol bow thy knee.
3. Take not the name of God in vain;
4. Nor dare the Sabbath day profane.
5. Give both thy parents honor due.
6. Take heed that thou no murder do.
7. Abstain from words and deeds unclean:
8. Nor steal, though thou art poor and mean;
9. Nor make a wilful lie, nor love it.
10. What is thy neighbor's, dare not covet.

The history of all the world tells us that immoral means will ever intercept good ends.

PSYCHOLOGY.

The Preaching Epidemic of Sweden.

AN HISTORICAL FACT.

[CONTINUED.]

"It was shortly before the Christmas of 1842, when he went, together with a respectable farmer of the neighborhood, the Rev. Mr. Linqvist, and the Rev. Mr. Smedmark, to the cottage where a child lived, who, by all accounts, had advanced to the highest stage of the disease. Many persons besides himself and his friends were present. As regards all the three children, he says that, for their age, as is generally the case in Sweden, they were tolerably well informed on religious matters, and could read well. They were naturally of good disposition, and now, since they had been subject to the disease, were remarkable for their gentleness and quiet demeanor. Their manners were simple, as those of peasant children; but, being bashful and timid, were not inclined to give much description of the feelings and experience: still, from the few words they spoke, it was evident that, like the rest of the peasantry and their own relatives, they considered it a divine influence, but still asserted that they knew not exactly what to think either of themselves or their situations. When in the trance, they declared that they were exceedingly well; that they had never been so cheerful, or felt so much pleasure before. On being awoke, however, they complained, sometimes even with tears, of weakness in the limbs, pain in the chest, headache, &c.

"In the particular case of the one child to which we have referred, the symptoms were precisely the same: there came on, in the first place, a violent trembling or quaking of the limbs, and she fell backwards with so much violence as to give the spectator a most painful sensation—but no apparent injury ensued. The patient was now in a trance, or state of total unconsciousness, and this trance, which lasted several hours, divided itself into two stages, acts, or scenes, totally different in character. In the first place, she rose up violently, and all her actions were of a rapid and violent character. She caught at the hands of the people around her; some she instantly flung aside, as if the effect produced by them was repugnant to her; others she held gently, patted, and rubbed softly: and these the people called 'good hands.'*

"Sometimes she made signs, as if she were pouring out something, which she appeared to drink; and it was said by her father and another man present, that she could detect any one in the company who had been dram-drinking; and she would in this way represent every glass he had taken. She went through—for what purpose it seems impossible to say—the operation of loading, presenting, and firing a gun, and performed most dramatically a pugilistic combat, in which she alone sustained and represented the action of both parties; she likewise acted the part of a person dressing; and what rendered all this most extraordinary was, that, though she was but a simple, bashful peasant child, clad in her peasant's dress—a sheepskin jacket—yet all her actions and movements were free, and full of the most dramatic effect: powerful and vigorous when representing manly action, and so indbecribably graceful and easy, and full of sentiment, when personating female occupations, as to amaze the more cultivated spectators; and, as the bishop says, 'to be far more like the motions of an image in a dream than a creature of flesh and blood.' Another circumstance is peculiar: although these children differed from each other in their natural state, yet, while under the influence of the disease, their countenances became so similar as greatly to resemble each other.

"To return now to the child who had advanced into the second stage of the trance; this was characterized by a beautiful calmness of demeanor and countenance; and with her arms folded meekly on her breast, she began to preach. Her manner in speaking was that of the purest oratory; her tones were earnest and solemn, and the language of that high spiritual character which, when awake, it would have been impossible for her to use.

"The little discourse ran some what as follows, for the bishop noted it down on his return home:—

"'My friends, let us turn from the evil of our ways; let us, my friends! The Lord wishes it. Think how pleasant it would be to come to Him; and if we would we might. He does not desire that any one should perish: from the lowest depths of hell all may be saved, and come to him; and if we would we might. He does not desire that any one should perish: from the lowest depths of hell all may be saved, and come to Him. How pleasant it will be to come to Him; to receive our wedding garments, and sit down with Him. O, how pleasant that will be!

"'But if we will not turn to Him, we commit great sin and grieve Him. Think, if He meet us with angry looks; think, if He bid us go to the left side! to the place of darkness, where we are separated from him! Knock gently, knock gently, my friends, and He will certainly open to yon.

"'Then let us now, my dear friends, raise a sigh—a good sigh—which shall penetrate through the clouds to heaven! Let us go on in the narrow way; let us go in the thorny path! Will you not go there? Then I will go there myself alone; but go you also, and do not think that it is painful! It is not painful if we only go to the place of bliss! And though I am young, and my words are those of a child, yet you must believe them. Although they are the words of a child, they are meant for your well being! For God's sake, believe them, dear friends!'

"Such were some of the words of the child, who, in this extraordinary state, had something saintlike in her appearance. Her utterance was soft and clear: not a word was retracted or repeated: and her voice, which in her waking state had a peculiar hoarseness, had now a wonderful brilliancy of tone, which produced great effect. The whole assembly observed the deepest silence, and many wept.

"These children, during all the time they were subject to this influence, had, as the parents stated, tolerably good appetites, although they were particular as to the food they ate, taking by preference, milk and fruit, especially dried apples and cherries, of which it was necessary for the parents to keep a good stock on hand.

"The bishop tells us that these children were cured by medicines which he himself procured for them. The disease, according to his account, was frequently cured thus, though generally in its earlier stages. He does not anywhere state that death was the consequence of it; though he says that the patient sometimes foretold his own death. He tells us, that many of the 'quaking people' were taken to the hospitals, and on their arrival there were found to be free from any symptom of the disease whatever; but scarcely had they returned home, when it again appeared in its full force.

"Many individuals also, by means of a firm will and a faithful endeavor to counteract it, succeeded in doing so. Others, on the contrary from their belief of the disease being of a divine character, became predisposed for the contagion, both bodily and mentally; and thus, being attacked, helped to make it worse by their own superstition and submission to it.

"He concludes by saying, that as the phenomenon in question lay out of the sphere of human knowledge and experience, its extraordinary and miraculous character struck the mind with awe, which produced a very general religious movement among the perfectly healthy portion of the community. The consequence of this has been to send multitudes of persons to the churches and meeting-houses, who otherwise would never have gone there; and in many instances it has effected the most vital change in life and sentiments. Many a one has thus become a diligent reader of the Scriptures, and has been weaned from drunkenness and other vices; and showy dresses, crooked combs, dancing, and the much abhorred May-pole merriment, in many parts, have fallen into disuse. The bishop himself saw by the roadside a May-pole which had been cut down from this cause; and he also knew a poor man who gained his livelihood by fiddling, who burnt his violin, that it might not be a cause of sin to himself or others. How like is this to many a passage in the books of the early Quakers!†

"In the province of Skaraborg alone, where the disease did not prevail so generally as in other parts, the number of persons afflicted with it amounted, in 1843, to from two to three thousand; and in this province many healthy people, particularly boys, gave themselves out as belonging to this class, and rambled from place to place, making religious harangues, and thus gaining a good livelihood. These impostors were often mistaken for the preaching diseased, and through their means as in other cases, honest afflicted persons were brought into discredit, and very often made to suffer.

"As in the case of the bishop of Skara, the clergy, throughout the districts where the disease prevailed, used all the means in their power to put a stop to it, but in vain; the governors of the provinces then interfered. Medical men were sent out: many of the patients placed in hospitals, and others were attended at home; and by the end of 1843, the disease had almost ceased to exist. Nothing of the kind seems to prevail at present: but as I am informed by a Swedish clergyman, the good effect produced by it on the minds of many an otherwise hardened sinner, remains to testify of its truth and reality, although no one, whether learned in the science of physical or spiritual life, can yet explain the cause and nature of this extraordinary mental phenomenon."

A dancing mania extended throughout the whole of Germany in 1374. The "sufferers" neither saw nor heard, being sensible to no external impressions through the senses, but were haunted by visions, their fancies conjuring up spirits, whose names they shrieked out; and some of them afterwards asserted that they felt as if they had been immersed in a stream of blood, which obliged them to leap so high: others, during the paroxysm, saw the heavens opened and the Lord enthroned, and various other sights, according as the religious notions of the age were strangely and variously reflected in their imaginations.

*This is invariably the case with persons in the clarivoyant state; they discern instinctively the moral or immoral state of those with whom they come in contact, they feel an aversion for the former, and shrink back as from venomous reptiles, from the latter. What a suggestive lesson! We all shall be treated by millions of spirits in a future state in a similar manner. We shall attract or repel pure intelligences according to the index of deeds engraven in our souls.

†These phenomenon, being the natural result of our constitution, are alike in different ages, countries, etc. This fact is most strikingly illustrated in an excellent book—"Mesmerism India."

Affectionate Advice to a Married Couple.

ADAPTED FROM REV. JAMES BEAN, A. M.

The marriage relation is the most important of any you are capable of forming in life. It is not your happiness only, but that of others also, that may be affected by an improper behavior in this connection. It is a union constituted with a view, not merely to the reciprocal benefit of the two persons who agree to form it, but likewise to the manners and the happiness of society at large.

Smaller communities are the nurseries of arger ones. At a certain time of life, a transplantation is made; and the larger field of society takes its character from those qualities which were brought into it from the little enclosures of family life. You are therefore not to consider yourselves merely as two friends who have agreed to share each other's trials and enjoyments; but as the founders of a little community of rational and immortal creatures, who may hereafter found other small communities, and from whom, in process of time, a multitude may spring. To this multitude, stationed here and there according to the allotments of Divine] Providence, you may give a cast of character, the influence of which may be matter of pleasure or of pain, both to themselves and those with whom they are connected, long after you have ceased to act in the present scene. And though you may never move far from the spot on which these observations are addressed to you: yea, and ere long be forgotten even in this little circle; yet the good or evil influence of your conduct on this circumscribed spot may take such a range as to be felt where the name even of your country is scarcely known.

But even this, though a large view of the possible extent of your influence, is comparatively but a confined one. It may be felt to eternity. The members of your family are immortal. Such also will be their successors. They will not only have a place in society, but an account to render to God at the great audit of the world, to receive according to their ways and works whether they be good or bad; they may be in some measure indebted, for the terror or the transport they may feel in that solemn state.

From these considerations, see the importance of your connecion, and accept of that advice which we feel our duty to address to you.

I will consider you as fellow-travellers on the road of life; not brought together by accident, or as those who have consented to keep together on the journey merely from a regard to convenience; but from a cordial esteem of each other, heightened by a tender attachment which has led you to make choice of each other as companions, independent of a view to the conveniences of travelling in company. You have given yourselves up to each other; and have in the presence of God pledged yourselves to bear each other's burthens, to consult each other's peace of mind, and to concur invariably in endeavoring to render the journey as pleasant to each other as possible. Thus conjoined, you have committed a trust to each other.

[TO BE CONTINUED.]

POETRY.

The Bride.

She stood before the altar screen,
  Beneath the gray arched temple pile,
And o'er her fell the crystal sheen
  Of morning's richest sunny smile:
Zoned in the golden flood of light,
  To earth she seem'd not to belong;
Or if to earth, her form was bright
  As seraphs loved when earth was young.

Yet she was pale—and sooth a tear
  Was trembling in her lucent eye,
As though some thought, to memory dear,
  Was rising with a rising sigh:
And thoughts most dear were there that rose;
  For though her love were sealed on one,
Yet never can the heart's leaves close
  On kindness past, or memory shun.

For she had left the home of years,
  The nestling place of infant days,
And she had set her foot where tears
  Too often mar sweet woman's ways;
And she had laid a fond warm heart
  As ever beat at love's bright shrine,
With murmured vows "till death do part,
  Devotedly thine—only thine."

The chain of gold around her flung,
  The clustered jewels on her hand,
Were gathered where hot tears were wrung,
  From toil at wealth's untamed command.
Then ne'er can those meet emblems be
  To show the wealth which they unfold;
For hand and heart, where love is free,
  Cast shade on jewels, gems, and gold.

In joyous hour, or worldly strife,
  In cloud or sunshine, she will stand,
An angel in the paths of life,
  To scatter blessings from her hand:
And say not woman's love is light,
  Her constancy oft worn in pride;
For never was she first to slight
  The vows of love that sealed her—bride.

Excess Retrogresses, Stability Progresses. Reproof.

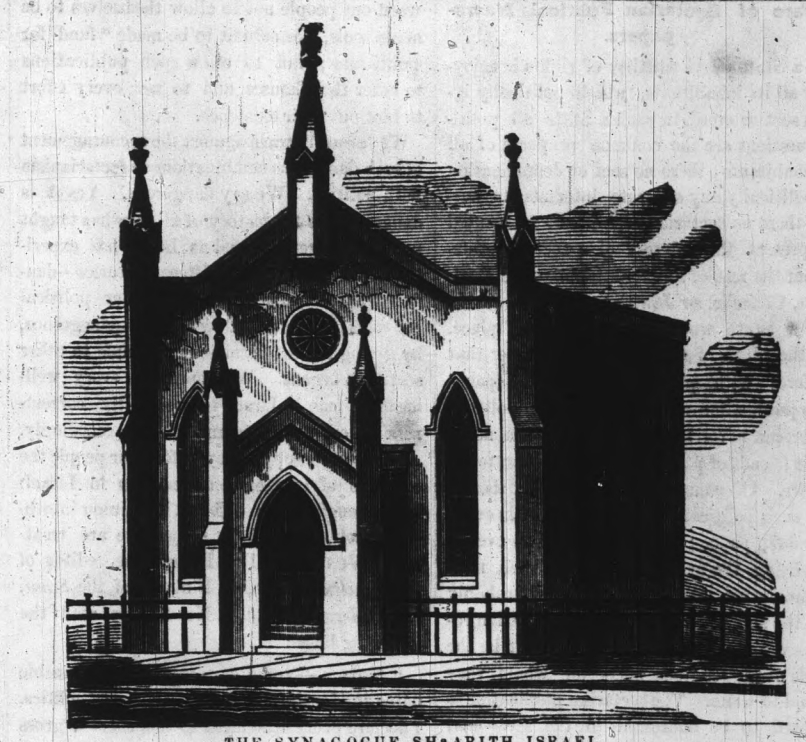
These lines copied from the *Asmonean*, No.— are highly suggestive. The retrogressive steps of the Berlin reform congregation show us that. as our time is so busy in pulling down—the necessary effect of former extremes—there will come a time for again collecting the good of the rejected material, for the reconstruction of the Temple.

The imperative demands of the times crowding out, even unconsciously, the cumbersome machinery of the Middle Ages, is embodied in the furniture even of the Berlin old Synagogue.

The disregard of modern times towards sacred objects of former times, which though antiquated, are much more calculated to cultivate in us reverence, than the splendor of modern saloons and concert rooms, is delicately rebuked by the purchase of the old chandeiier by the King of Prussia.

Berlin.

Synagogue of the Reformed Jews.—A large congregation assembled to listen to the eloquent discourse preached by Dr. Holdheim. It was the Feast of Weeks. Dr. H. spoke very strongly as to the necessity of a Divine revelation in order to guide us in matters of religion. Hitherto, alas, the Reform Society in Berlin, while anxious to get rid of the rubbish which has accumulated during the centuries that the Rabbis have ruled in Israel, and the priesthood has been forgotten, has done but little to acknowledge the authority of the Divine Law, but a better spirit is beginning to prevail.



THE SYNAGOGUE SHaARITH ISRAEL.

I became acquainted with many facts which tend to show that a decided change for the better has taken place among them. It would, however, require a more detailed statement than can be conveniently introduced in the course of this narrative, in order to do justice to the subject. These will form the substance of a separate article to which it will be well to refer, to come to remarkable circumstances which mark the progress of opinion in that interesting portion of the Jewish nation.

Old Synagogue.—This building is a type of the present state of Judaism in Prussia. It is the ancient building. The massive walls, the edifice itself, remain as they were; but the entrance to the Synagogue is new, the galleries within are new, the pews are new. The cumbersome erection in the middle of the Synagogue, which was used in conformity with ancient custom, as a reading-desk, is gone. The splendid chandeliers, which had cost the synagogue so large a sum, are gone, for they were wanted no longer. Gas supplies the place of candles, and the Jews, availing themselves of this modern improvement, have changed their arrangements in this as in so many other respects.

But here, again, the Synagogue presents a mixed appearance. The chandelier in the middle has been suffered to remain. It was the gift of Frederick III., commonly called the Great;* and though neither so large nor so beautiful as those around it, which were purchased at the expense of the Synagogue, it always retained its place in the centre of the building, and there it is now, although its services cannot be very efficient, surrounded as it is by the brilliant flames of gas, which add so much to the beauty of the interior.

The Jews are certainly not to be blamed for this token of respect to the memory of a sovereign, who on many occasions showed kindness to their fathers; but the variety that thus prevails through their respect for history on the one hand, and their desire for improvement on the other, reminds a visitor of other instances in which a similar discrepancy may be noticed.

But other changes have also been introduced. A choir of singers take part in the service, in accordance with modern customs, among the Jews. I cannot speak very highly of their performances in a musical point of view, as they are very noisy and less accurate in attention to tune and time, than the choir at the Reform Synagogue, which is conducted with the utmost skill and precision by the able director who presides over that part of the service.

Although the introduction of a choir is of itself no great change in a Synagogue, and a matter of very common occurrence, I was informed by the Jews that it was not accomplished in the old Synagogue without serious difficulty. A law-suit was instituted by some of the members in order to prevent this change, and the removal of the huge reading-desk to which we have already alluded, which formerly caused so much inconvenience by occupying a large space in the centre of the Synagogue. Here we have another instance of the perversity of human nature, which leads men to pay tithe of mint, anise and cummin, and to omit the weightier matters of the law, judgment, mercy, and faith.

An equally striking instance of the same fault and folly, occurred at the institution of the Reform Synagogue, when there was a fiercer dispute as to whether the Jews should wear their hats during divine service, than on the question whether they should keep the Sunday instead of Saturday as the day of the rest, or about any other of the important changes that were introduced. The reason for wearing a hat is founded, according to the opinion of many Jews, only on a Minhag or custom, but this was thought to be a matter of more importance than deciding about the day on which God is to be publicly worshipped.

I am sorry to say that amidst all this zeal for change and improvement in the old Synagogue at Berlin, one great evil still remains almost if not altogether in full force. The desultory way in which the congregation join in the service reminds one of the olden times, when it was customary to enter the Synagogue and leave it without ceremony, during any and every part of the service, and only a very few of the members seemed to feel it to be a duty to remain from the commencement to the close.

Thus, on entering the court in which the Synagogue stands, on the evening of Friday, June 6, I could scarcely tell whether the service had really commenced or not, as many Jews were standing about, engaged in conversation. It soon, however, became evident, from the sound of the chanting which could be heard from within, that those who wished to take part in the service of the evening, and thus to celebrate the commencement of the Jewish Sabbath, ought before this to have entered their house of prayer.—*Selected.*

* That gift to the Synagogue, and other acts of kindness to the Jews, proceeded, no doubt, from policy. Frederick is known to have said: "I know not how it is, but the fact is certain, that every nation that has persecuted the Jews, have suffered; and that the nations that have favored that people, have prospered."

Geology versus Bible.

A remarkable discovery which has been made at Barnesville, Ohio, lately, has been the cause of some curious speculations. A young man, while out rambling over the hills, came upon a high ledge of rocks, upon the top of which he saw, imbedded in the solid stone, the distinctly marked tracks of men, birds and animals, all of gigantic size. As may well be supposed, the discovery has caused no small amount of surprise, and the question naturally suggests itself, whence came those tracks? Are they indicative of a period of antiquity beyond the time commonly assigned for the creation? And are we to have a new version of the theory of geological formations? A young minister of the place, Rev. Samuel Price, recently prepared a carefully written statement of the matter, which he forwarded to the *Christian Advocate and Journal*, a religious paper published in this city. The rocks are there, and the footprints are there. But how did they come there? Who can tell? This is not the first time that facts apparently at variance with the commonly received opinions of geologists have been discovered. And these rocks may very possibly offer no difficulties to the investigations of an Agassiz; but till there is some satisfactory answer to the question, "How came they there?" they must remain a subject of curious speculation.

Another Metal Discovered.—Dr. Hoffman, following in the wake of Davy and Deville, has come forward as a discoverer of a metal. In a lecture delivered by him lately at the British Royal Institution, he exhibited a bright glistening mass, somewhat resembling butter, and described it as ammonium—the metallic base of ammonia. This is regarded as a highly interesting chemical fact, inasmuch as it strengthens the views entertained respecting the constituents of the atmosphere, viz. that they are all metallic.

The Jewish banker Norman, in Berlin, died a few weeks ago. He had bequeathed his immense fortune of several hundred thousand thalers to his poor relations, and some eighty benevolent institutions. He did not mention his rich relations in his will. To one of his poor relations, a musician, he donated 1,000 thalers on the condition, that every year, on his birth-day, at midnight he should sing a hymn, clebrating the deceased. The musician promised to comply with this condition.

Rev. Dr. Klein, of Stolp, the well known editor of the Jewish Almanac, intends the publication immediately of a gazette for the Jewish youth.

To Prevent Danger from Wet Clothes.—Keep, if possible, in motion, and take care not to go near a fire or into any very warm place, so as to occasion a sudden heat, till some time after you have become able to procure dry clothes.

The Weekly Gleaner.

FRIDAY, FEBRUARY 20, 1857.

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A great number of copies of the first issue of the *Gleaner*, purchased here at the usual prices, were sent to the Atlantic States and Europe. To increase the usefulness and circulation of this publication, we bring to the notice of our readers, that copies to the East will be mailed and forwarded from our office at the rate of $3 00 per annum. Please address 110 Sacramento street, 2d story, No. 2.

For the East.

The *Gleaner* is expected to find a wide circulation in the Atlantic States.

The subscription price in the East will be $3 00.

In the absence of regularly constituted Agents, we respectfully beg the following gentlemen to act as Agents, or to appoint trustworthy men to act in that capacity, and to allow them the usual percentage. Subscribers may send in their subscriptions and pay all moneys to the following gentlemen.

MOBILE—At the Bookstore of Mr. Gotzel.

NEW ORLEANS—Isaac Hart, Esq.; or, to Gershon Kursheedz.

CHARLESTON—Rev. Solomon Jacobs.

ALBANY—Dr. Elkan Cohen.

NEW YORK—Rev. M. Isaacs; or, Mr. E. Boas, 150 Broadway, corner of Liberty street.

RICHMOND, VA.—Mr. Fabian Bendan.

ROCHESTER, N. Y.—Rev. Simon Tuske.

CHICAGO—Mr. Aaron Meyer.

CUMBERLAND, OHIO—Rev. Isaac Strauss.

PHILADELPHIA—Moss Brothers, Publishers.

CLEVELAND—Dr. Isaac Wise; or, Mr. M. Ezekiel.

BALTIMORE—Dr. David Einhorn.

A Solicitor and Canvasse Wanted.

An active gentleman wanted to solicit Advertisements and subscriptions in this City Apply at our Office, 110 Sacramento street.

Beware of Sectarian Political Newspapers.

In a State where equality of rights is enjoyed by all its inhabitants, which politically ignores sect or creed, in such a State all political questions are the common property of all its inhabitants; there no sect or denomination has politically any separate interests to pursue—there no sectarian organ can be wanted to represent the interest of a sect, separately from the rest of its inhabitants. The Protestant, Catholic, or Jewish political organs in such a State would be quite out of place. And the editor of a sectarian newspaper that interferes with politics, marring the pages of his publication with unimproving political matter, can never mean it honestly, can never be the friends of people for whom he pretends to write. Of course he can only lay before them such political items as are found in every other daily paper; add to which, at all events, they, being the proper organs for such matter, can devote more space to it, and probably treat the subjects better than the sectarian editor. We say that such men can never be the friends of the religious party for whom they pretend to write. The sectarian publication is supposed to be addressed to the sect—and what sect can be so blind as not to see the evil of profaning the sanctuany of their family circle by reports of political contests, strifes, tricks, or even elections? Those whom such matter interests, can find them better treated, at a cheaper rate, and at more than sufficient length, in the dailies than in the sectarian papers.

The editor of a sectarian paper who more than hints at politics, except in most extraordinary cases—when his sect especially is attacked or insulted—and such cases are rare—the public look at him with suspicion: he either wants to make "political fund" of the dupes who pay him for being sold by him, or perhaps wants to be the "signal bell to them" and at his proper opportunity, 'call them from their work-shops and their store-houses'—and woe unto them, when he tries to call them from their schools and churches, and make them tools to his unhallowed purposes, to his self-interest, to his self-elevation. Yes, such men can only want, first to make you pay dearly for the improper matter with which they soil the paper, profane the atmosphere of your wife and children, and then, at "the proper time," they want to call you forth to ride on your shoulders, and make you stepping-stones to their elevation. Or, if they are too low ever to expect to rise themselves, if they perhaps have tried different ways to climb the vacillating pole of political elevation, and after hard work and different slips, now like the fox in the fable retire from the attempt, saying "the grapes are sour"—or, if they are marked men, and cannot, aiming at self-elevation, yet for all that keep continually at politics, then be sure there is something worse at bottom; then you may be sure they are hirelings, treacherous hirelings in the pay of some dark spirit who shows the light, who makes the hired pen of the venal editor his tool to betray your interest unto his advantage. We warn you, never allow a sectarian political paper to enter your house. Always try to open men's eyes to its dangerous errors, and shrink at the idea of the general consequences that such a publication must have if it is generally adopted.

We should deeply regret to hear of an Episcopalian, Presbyterian, Papist, or Methodist religious paper; the genius of religion would again have to mourn, if the church of Rome would prostitute her religious press for political purposes. We therefore unambiguously warn our people not to allow themselves to be made tools, nor submit to be made "fund" for politicians; not to allow such publications to enter their houses, and to use every effort to blot out their existence.

We earnestly warn against the encouragement of such dangerous combinations as sectarianism with politics. We say dangerous. Yes it is dangerous, as the history of all ages has taught mankind in general, and as Israel has experienced from the events of fifteen centuries—dangerous, as a means of separating our political interests from our fellow-citizens—dangerous, by giving a most pernicious example to other sectarian organs. We appeal to every well-meaning man in Israel to weigh the correctness of our assertion, and to act accordingly. And we are happy to lay before our people the opinions of two eminent teachers in Israel; both though widely different in opinion in other respects, agree on the subject we are treating. We refer to Dr. Isaac Wise, editor of the *Israelite*, and David Einhorn, of the *Sinai*. In the *Israelite*, Vol. 3, No. 27, we read the following lines:

"NOTICE.—Some editors take all possible pains to identify my name with party polltics. I declare every statement to this effect a gross and wilful slander. I have done nothing, and do nothing now, in favor of any political party; nay, I consider this profession under present circumstances, when unprincipled atheists are the most noisy champions, beyond the dignity of an honest man.

ISAAC M. WISE."

And the learned editor of the *Sinai*, in Dec. number of his valuable publication, page 361, writes as follows in relation to this meritorious union.

"SAN FRANCISCO.—Since Oct. 10, there appears in that city a Jewish weekly paper, by the name of "The Voice of Israel," under the editorship of the Rev. Mr. Bien. Two numbers are now before us. As yet, but little can be said of its contents. The tendency of advocating the political rights of the Jews, we must decidedly deprecate as pernicious, on the ground of the Union. As to its religious aim, that paper sems to be willing to occupy a neutral, or to a certain degree, *waiting* position! Notwithstanding, we cordially cherish the hope, that the always moving and stirring Editor, will very soon show solidity and soundness of mind, and not allow to be said of him, *'The Voice,' is the voice of Jacob, but the hands are those of Esau.*

Ourselves.

SAN FRANCISCO, Feb. 7, 1856.

To the Editor of the *Gleaner*:—

DR. J. ECKMAN—*Dear Sir*:—Allow me to express to you the *very* great pleasure I have derived from the perusal of your paper, the *Gleaner*. I am gratified to see such an enterprize in the hands of one whose sound judgment, literary taste, and catholic spirit, are sure guarantees that it will deserve success. We need the instrumentality of the press to bring into closer and kinder contact the Seed of Abraham and the believers in Christ. The Jew and the Christian, notwithstanding their broad differences of opinion respecting the Messiah, have too many points in common to justify alienation and strife. Bigotry has done mischief enough—may the God of Abraham, Isaac, and Jacob, cause all those to love one another, who venerate and worship Him as the only living Jehovah. May He, who led Israel in the wilderness lead you, and make this work of your hands successful.

Yours fraternally, B. BRIERLY,
Pastor of the First Baptist Church, San Francisco.

The Beth Hammidrash.

There existed in every Jewish congregation, during the middle ages, a Beth Hammidrash, a House of Study. There were one or more rooms, containing libraries for the use of those who had not the means of procuring books at their own houses and at their own expense. These Bethai Midrashim were exactly what our libraries are, only that they had an exclusively religious character. The contents of all the books were religious, and even this supply was not always of the purest sources. Moses and the Prophets, the Commentaries of an Abn Ezra Abarbanel, Maimonides, were rarely found there, and more rarely studied.

Heaps of casuistical works filled the shelves and tables, and numbers of piously-disposed Jews would pore over them night and day;—we speak literally—for the voice of students was not silent either day or night, except on that from Friday to Saturday, when no vigils were allowed.

Every congregation maintained a considerable number of Bachoorim, (young students,) who would usually, on alternate days, have free board at the tables of the members. In some places, these would amount to more than a thousand. They would flock from distances to study where some eminent Rabbi was the teacher.

In modern times, the Bethai Midrashim are deserted, owing partly to the spirit of materialism, at whose shrines Israel's sons are early made to worship: but chifly on account of the more correct views entertained about these studies, and the requirements of religion. Our Hebrew scholars have a wider field to cultivate than that of mere ceremonial casuistry.

Thus the musty, close atmosphere of the Beth Hammidrash is shunned by the students, and the seminaries, colleges, and universities, are sought. Instead of the exclusive study of the obsolete and antiquated views of the mediæval Rabbis, the capacious minds of our students extend their pursuits to philosophy, to the sciences, to languages and to divinity.

However, here and there, there are some men, who, as living antiquities, love to breathe the close, dense air of the years 1100–1500, and hence, in large places, some relics of a Beth Hammidrash, with inmates whose appearance easily tells their idiosyncracies, is to be found; but western Europe, England, and the United States, is no more the soil on which they thrive.

We are not aware of the existence of a Beth Hammidrash in Paris. Berlin and London supply, each, one; but they belong to a bygone age. The Russian emigrants, ignorant of the changes and requirements of our times, incapable of discerning the difference of the spirit breathed in the Bible and the Casuists, have made a Beth Hammidrash in the city of New York;—and we hear of no other in the whole United States, except here in the city of San Francisco, where the Russian Jews have opened one some eighteen months ago. There is no doubt of the honesty of purpose of these men, but we lament their want of knowledge. The ancient Beth Hammidrash was, comparatively speaking, the monastery of Judaism; the students, the ascetics; the studies, the scholastic;—hence their revival and existence, an anomaly.

THE JUVENILE DEPARTMENT.—We invite the reader to the perusal of this department in our columns; since it is not exclusively intended for our juveniles.

TO ADVERTISERS.—The attention of Advertisers in this State and in the East, is invited to the columns of the *Gleaner*.

The Foster Home of New Orleans.

It must be highly gratifying to every friend of humanity to know that in a city where malarious influences breed numerous diseases, extraordinary efforts are made by the institution of charities, hospitals, and houses of refuge, for the sufferers in consequence of these climatic influences. Among these establishments we name the House for Widows and Orphans, opened some fifteen months ago, and maintained at considerable expense. The Home is a splendid mansion, combining the useful and the ornamental, so as to be calculated to cheer the sorrowful heart of its inmates. It is under the management of proper directors. The Hebrew ladies of New Orleans, by their personal attendance and contributions, deserve an honorable mention.

The Foster Home is not a mere idle, useless mound, not a mere dead building; it is an institution exercising a beneficent influence. It is a monument that bears witness to human benevolence; it is a structure that preaches more eloquently than can the mere human voice.

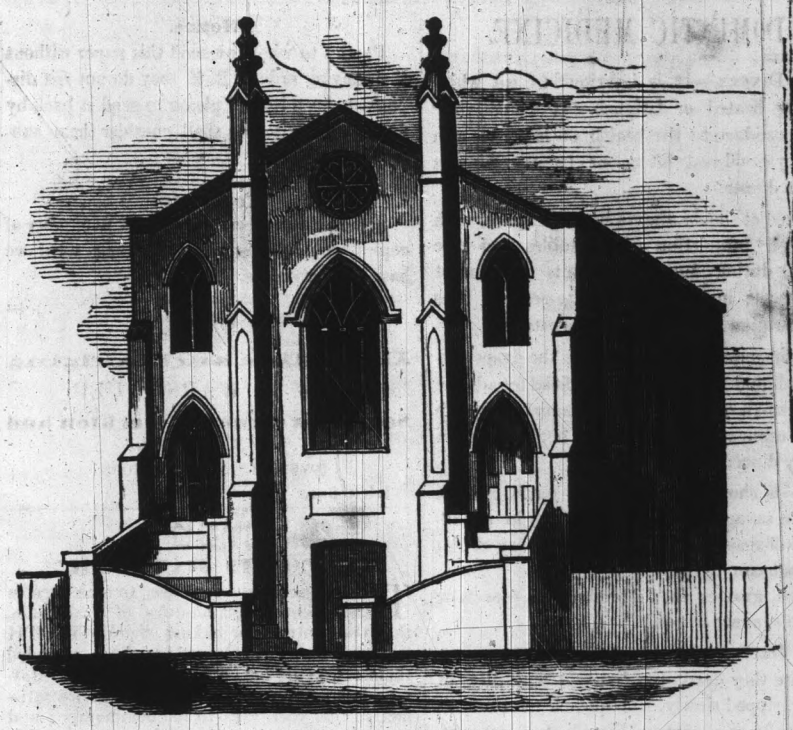
Institutions of this kind, which evince the vitality of their existence by the actual good that they effect, (the Home provides education for the young, and the means of religious improvement to the adults,)—only institutions which are maintained by tangible sacrifices, by which (the sacrifices,) the dormant charitable feelings in the human breast are aroused to a healthful activity—only such deserve the efforts of the generous in their construction, and the support of the charitable for their continuence. When God brought Israel out of Egypt, He first gave them manna and water, then a *law*, and then only, and not before. A temporary structhre, aad that a comparatively humble one, it was of wood, was to be erected under the name Omiscan Ha-edath, "a dwelling in testimony,"—it was to be a fit residence for the glory of God, and a testimony of the relation of Israel to his God—and not before a lapse of near five hundred years, a solid stone building was erected by a Solomon.

The Anniversary of the Home was celebrated lately. We shall refer to this subject again in a very early number of the *Gleaner*.

Jewish Congregation in California.

We give the following from the *Asmonean*, as copied from *The Voice*:

There are in California, as far as we can learn, the following number of synagogues, all in good standing. In San Francisco, three—Sacramento, two—Shasta, one—Stockton, one—Grass Valley, one—Sonora, one. In San Francisco, there are only two—the Sherith Israel, and the Emanu-El—who, from their position, are capable, at present, of engaging a minister at such a salary as would warrant the right to expect an able and competent gentleman. In the former however, no action has yet been taken. In the latter, the office of minister is now vacant. The salary fixed is three thousand dollars a year for a minister, reader and teacher. After the consecration, fearing that no one could be got for that position, more able to fill it than was Dr. J. Eckman, the congregation elected him for one year so that, should one be heard from in the meanwhile no wrong would be done by virtue of the power vested in its friends at the east to select such. Before the year was completed Dr. Eckman acted injudiciously, as the congregation thought, they, by reducing the salary, elected a temporary reader, the majority at the meeting persisting that it was only done to avoid his election, and that the reader would resign as soon as a suitable minisetr was obtained. In the meanwhile Mr. Bien arrived, and he was temporarily chosen teacher and lecturer, to assist the reader in the wants of the congregation. The society had made the office elective, in one person only, at a salary of $3,000 a year.—*Asmonean, taken from the Voice of Israel.*



THE SYNAGOGUE IM-MANUEL.

We again think it due to truth to place the above before the public; it classes with several statements from that source, a few of which we thought proper to correct; as that of "Divorces," "the opinion of Rev. Dr. Einhorn." The misrepresentation was unprovoked on our side, it was several weeks before the appearance of the *Gleaner*. We hold this statement concerning our election in 1854, and the state of the Synagogue Immanu-el and Shaarith, as also that from the country, up to view, as this may become a means of narrowing that torrent of gratuitous overflowings. And we hope in doing so to achieve some good.

Nor must the patient reader expect to see many such notices in our columns; it is with great reluctance that we allude even to that quarter.

Religious Instruction of the Children of the Poor.

"*Hiz-her-oo bib nai anee yim.*"

"Take care of the children of the poor; for they are the depositories of the law."—*Rab. Sayings.*

Examples in the history of our race are not wanting to show the correctness of this admonition.

Among the numerous legacies of the late Achille Edmond Halphen, the most remarkable is the one made to the Academy of Moral and Politioal Sciences, the interest of which to be awarded as a premium to him who has contributed most to the primary education of the poor, as to which the donater remarks in his will, "This branch of education it is which alleviates misery, and prepares gradually the emancipation of mankind."

The renowned painter, Moritz Oppenheim, in Frankfort, has finished a picture, which, since its exhibition, is enjoying the greatest admiration of the public. It represents Lavater, presenting Mendelssohn with the book of Bonnet on the genuineness of the Christian religion.

The "Voice of Israel" and the Cleveland Conference.

It is a settled principle with us not to reply any more to anything said against the Cleveland Conference; because our scientific arguments in its favor in last year's *Israelite* were not refuted, and we dislike to repeat arguments. Some gentlemen make a practice of abusing that assembly, and of showing themselves blind and deaf to all and every argument. We deviate from this practice only to tell the *Voice of Israel*, that they are entirely mistaken in their belief, that there are no legal expositions in the Talmud which derive their validity from biblical authority. We refer the editors to the *Israelite* Vol. 11, pages, 164, 172, 180, 188, 244, 292, 309, 324, 332, 348; they will find there that it is unfair to attack a subject, the arguments for which one has not even read. We positively will not repeat what we have already written, and we must say, that unless our former arguments are refuted, all talking on the subject is in vain. Do the editors of the *Voice of Israel* profess to know anything of the Talmud? If so, let them refute our arguments in its favor; then we will continue our debates. But if this is not the case, they must not expose themselves by writing on a subject foreign to them. *sil gmr.**

Notice to Our Readers.

We must crave the indulgence of our friends for the irregularity with which the *Gleaner* has heretofore been delivered; but we hope to remedy this difficulty in the future.

We owe an apology, also, for many errors in our last issue, which, in the hurry of preparing the form for the press, escaped correction. The present press of business, (having the whole work on our own hands,) we hope, will be duly considered in extenuation..

Parties who do not receive their copies regularly, please put your order into the box at office, 110 Sacramento street.

No kind of beverage should be taken hot.

* *Zil gmr*, "go and learn" a Rabbinical dictum, applicable to those, who in a meddlesome manner interfere and advance their crude opinions on subjects of which they have no knowledge, or not to a sufficient degree. The Rabbis advsie all such, first, *to go and learn*, before they obtrude their opinions.

The Three Friends.

Trust no one as a friend until thou hast proved him: there are more who call themselves such at the festal board than at the gates of the prison.

A certain man had three friends. Two of them were highly thought of in the neighborhood; while the third was but lightly esteemed by many. This man, on one occasion, was to be brought before the king for judgment; and, though he had previously complied with the royal act of indemnity, he was sore pressed by his accusers.

"Which of you," said he to his friends, "will go in with me, and stand beside me, and plead for me, at the judgment? For I am lonely accused; and it is awful to appear before the king."

The first of his friends excused himself, saying that he had other business to attend to. The second accompanied him to the door of the judgment-hall, and then turned away and left him. The third went in with him, interceded for him, and proved that he had accepted and obtained the king's pardon for his past offences. So the king blotted out his accusation.

Reader, who are these three friends? Let me tell you.

Three friends has man in this world: how do they bear themselves unto him in his last hour—in the hour of death—when he is called to appear before his Judge, the great King of Kings, to give an account for the life spent, and hours lost in vain pursuits? How do they behave, when the voice of God calls, "So far and no farther—the measure of thy days is filled," and an unknown eternity is ready to receive thee, with thy good and evil deeds, and place thee before the tribunal of thy God? How wilt thy friends serve thee in that solemn hour? Gold, which the multitude call the best of friends, is the first to leave thee, and stands thee in no stead in that hour of need! Kinsmen and friends! what can they do for thee? They may moisten thy cold and lifeless clay with their warm tears;—may follow thee to the gates of the grave—and then they must return to their homes, and thee unto the dust from whence thou wert taken. But the third, too often neglected as the most valueless of all—the works of Faith and Love—they will comfort thee on thy thorny walk through life, soothe the pillow of sickness, shed a light round the dark realms of death, and hasten *before* thee to plead for thee before the throne of God, as it is said:—If thou loosen the bonds of wickedness, undo the heavy burdens, and let the oppressed go free, and *break est every yoke:* if thou dealest out thy bread to the hungry, and bringest the poor and homeless into thy house—when thou seest the naked and coverest him, and dost not hide thyself from the poor of thine own flesh,—then shalt thy light break forth as the morning dawn, thy health shall spring forth speedily—(i. e., thy wounds shall soon be removed)—and thy righteousness *shall go before* thee and the glory of the Lord shall *gather* thee.—ISAIAH, lviii:6–8.—*Altered from the Midrash.*

To Subscribers of the Sinai.

The learned editor of the *Sinai* appeals to the friends and supporters of that valuable literary journal, to send in their subscriptions for the last year—which ought to have been paid in advance. Our friends in this city and the State, are politely requested to send in their money to the Agent, Mr. Meyer Steppacher, Broadway, next house to the Synagogue, or the office of the *Gleaner*, 110 Sacramento street.

THE NEWS.

Chebra Bickur Cholim.—A society under the above name was organized in this city on Sunday last, for the purpose of assisting each other in time of need, to visit the sick, and to bury the dead, in accordance with Jewish laws and ceremonies.

Mr. M. B. Ashim was elected Chairman, and Mr. Jacob Vogelsdorf was called to act as Secretary pro tem.

The meeting was held in best spirit; and next Sunday was set apart to elect the officers by which the society is in future to be governed.

We regret the meeting being held just at a time when we had some other function to perform; else we would have considered it a sacred duty to attend, even had we not been specially invited.

We wish them success in all their undertakings in the good and noble cause they are aiming to accomplish, as we have no society of that kind in this city.

Cincinnati.—In order to rid itself of a heavy debt of ten thousand dollars on mortgage, and ten per cent. interest, and a floating debt of sixteen hundred dollars, the managers of the Broadway Synagogue, Cincinnati, have at once opened a list of loans on shares of $25, on which no interest is to be paid, and in a similar manner as the Synagogue Emanu-el of this city, will throw off the heavy burthen of interest paid heretofore.

The names of the gentlemen, who opened the subscription list, are as follows:

Mr. Ph. Heidelbach,	$750
" J. Seasonwood,	500
" A. Wolf, Jr.,	500
" J. Wolf,	500
" A. Ackerland,	250
" Ph. Moses,	250
" A. Fattman,	250
" J. M. Brunswick,	250
" A. Louis,	250
" M. Heidelbach,	250
" J. Marks,	250
" H. Amburg,	200
" M. Hellman,	150
" W. Milius,	100
" M. Hess,	100
" D. Strouse,	100
" H. Rosenhaim,	100
" J. Mohnheimer,	100

We will continue the publication of this subscription list in our next number.—*From the Israelite.*

New York.—Among the bequests of the late Mr. Sampson Simpson of that city, there is the reversionary interest of five thousand dollars for the amelioration of the condition of the Jews in Palestine; two thousand dollars to the Beth Hamidrash of N. Y.; and one thousand dollars to Columbia College, at which the grateful deceased graduated sixty years ago.

Berlin.—A new Jewish seminary is about being established in that city for the training of Jewish ministers.

Wurtzburg.—In a reply to a petition to Court of Rabbi Bamberger, for a grant of leave of absence to Jewish soldiers on Snbbath and Holy lays, such leave was granted. The Hebrew population, in return, have expressed their gratitude for this mark of regard for their religious observances.

Vienna.—The widow of the well known author, Dr. Jynar Jeitteles, bequeathed her property to the Jewish congregation of that city. Eighty thousand florins are to be applied to the establishment of a hospital for widows of indigent Jews.

DOMESTIC MEDICINE.

Of Dinner.—It is injurious to eat when greatly heated or fatigued. It would very much conduce to the health of laboring men if they could rest fifteen or twenty minutes before dinner.

The diet should always be more spare, with a larger proportion of vegetables and ripe fruits during summer. Fruits are most wholesome in their appropriate season. The skins, stones and seeds, are indigestible.

Rich soups are injurious to the dyspeptic. Much liquid food is rarely beneficial for adults; but a small quantity of plain, nourishing soup is an economical and healthy beginning of a family dinner.

Meats should always be sufficiently cooked. It is a savage custom to eat meat in a half-raw-half-roasted state, and only a very strong stomach can digest it.

Rich gravies should be avoided, especially in the summer season.

Of Drinks.—Most people drink too much, because they drink too fast. A wine-glass of water, sipped slowly, will quench the thirst as effectually as a pint swallowed at a draught. When too much is taken at meals, especially at dinner, it hinders digestion. Better drink little during the meal, and then, if thirsty, an hour or two afterwards, take more. The practice of taking a cup of tea or coffee soon after dinner is a good one, if the beverage be not drank too strong or too hot.

Dyspeptic people should be careful to take but a small quantity of drink. Children require more in proportion, to their food, than adults. But it is very injurious to them to allow a habit of continual drinking, as you find it in some children. It greatly weakens the stomach, and renders them irritable and peevish.

The morning meal requires to be lighter and of a more fluid nature than any other. Children should always, if possible to be obtained, take milk—as a substitute, during the winter, good gruel with bread, or water, sweetened with molasses, is healthy. Never give children tea, coffee, or chocolate with their meals.

Coffee affords very little nourishment, and is apt, if drank strong, to occasion tremors of the nerves. It is very bad for bilious constitutions. The calm, phlegmatic temperament can bear it. With a good supply of cream and sugar, drank in moderation, by those who exercise much and take considerable solid food, it may be used without much danger.

Strong green tea relaxes the tone of the stomach, and excites the nervous system. Persons of delicate constitution are almost sure to be injured by it. Black tea is much less deleterious. If used with milk and sugar, it may be considered healthy for most people.

Chocolate, when it agrees with the constitution, is very nutritious and healthy. But it seldom can be used steadily except by aged persons who are very active. It agrees best with phlegmatic temperaments; and is more healthy in the winter season than during warm weather.

Eat Slowly.—Eat slowly. One of the most usual causes of dyspepsia among our business men, arises from the haste in which they swallow their food without sufficiently chewing it, and then hurry away to their active pursuits. In England very little business is transacted after dinner. There ought to be, at least, one hour of quiet after a full meal, from those pursuits which tax the brain, as well as those which exercise the muscles.

Notice.

Parties to whom we send this paper without their having ordered it, if they do not *feel* disposed to keep it, will please to send it back by mail; otherwise we shall consider them subscribers.

To Agents.

Some parties to whom we sent a number of copies, we may discontinue sending until we have further orders.

כשר

Boarding and Lodging

MRS. A. WARSHAUER,

Southeast corner of Stockton and Clay Streets,

(over the grocery store.)

feb20-5mw

מצות

MATZOTH! MATZOTH!!

THE subscribers beg leave to announce to the Hebrew communities of California, that the contract for baking the MATZOTH for the ensuing Passover, has been awarded them. Having baked the best kind of Matzoth last year, we are sure to give entire satisfaction this year, also, to the community; and we hope to receive your orders at the ORIENTAL BAKERY, Vallejo street, between Stockton and Powell, and at the Eureka Saloon, at Brenner & Rosenthal's.

ADLER & MORITZ.

E. ADLER. S. MORITZ.

feb20

First Premium Again!

R. H. VANCE,

Has, by the Superiorty of his Daguerreotypes and Ambrotypes, received

THE FIRST PREMIUM

Awarded by the State Fair of 1856, being the

Third Time

RECEIVED AGAINST ALL

COMPETITORS,

Corner of Sacramento and Montgomery Streets.

To those who wish something new and beautiful, we have purchased the Patent Right for cutting

AMBROTYPES

for this State, and is now prepared to take them in a style unequalled in the United States, of any size, from the smallest miniature to life-size.

I hereby denounce all Pictures taken on glass, in this City or State, and called Ambrotypes, as "bogus," and a fraud upon the public, being a miserable imitation of the genuine article.

PHOTOGRAPHS!

We are now executing the finest PHOTOGRAPHS "both plain and colored," ever taken in the State.

Photographic Views of Buildings, Machinery, &c., &c., taken at the shortest notice, and in a superior manner.

☞ IF YOU WANT A GOOD PICTURE, GO TO VANCE'S. CORNER OF SACRAMENTO AND MONTGOMERY STREETS. feb20

TO JEWELERS AND OTHERS.

MEZOOSOTH.

A NUMBER of MEZOOSOTH in elegantly silver gilt and gold cases, French workmanship, have been deposited for sale with our agent, Mr. L. Newstatt. Parties in the City and Country, may send in their orders.

Address Mr. F. Newstatt, office of *Gleaner*, 110 Sacramento street, San Francisco.

feb20

REMOVAL.

DR. T. REGENBURGER has removed his Office and Residence, to No. 224 Stockton street, between Clay and Washington.

feb20

MATZOTH.

מצות

☞ The CHEBRA SHOMRA SHABBOTH will bake MATZOTH and sell them at the usual prices.

Orders for the City and Country will be received in the Basement of Northeast Corner of Washington and Dupont Streets.

N. B. Parties who are scrupulous about Matzoth, have an opportunity offered to get them prepared according to the strictest requirements of the Rabbinical Law. feb20

S. MORGENSTERN,

PACIFIC CLOTHING WAREHOUSE.

Corner Pacific and Front Streets.

☞ Hats, Caps, Boots, and Shoes, and Gentlemen's Furnishing Goods, constantly on hand, at the lowest prices. feb20

WELLS, FARGO & CO.,

EXPRESS

AND

BANKING COMPANY,

OFFICE, Northwest Corner of Montgomery and California Streets, San Francisco.

CAPITAL, $600,000.

SEND, DAILY, TO ALL PARTS OF CALIFORNIA—

WEEKLY—To Crescent City, Oregon, and the Southern Coast—

SEMI-MONTHLY—To the Atlantic States, in charge of Special Messengers, by the Panama and Nicaragua Steamers, connecting in New York with the

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UNITED EXPRESS CO.,.....East and West.
HARNDEN EXPRESS CO.,.....South and West.
NATIONAL EXPRESS CO.,..North and Canada East.
AMERICAN EUROPEAN EXPRESS & EXCHANGE COMPANY.....England, Germany and France.

EXCHANGE

On all the Principal Cities in the United States and Canada.

COLLECTIONS MADE

And General Express Business promptly attended to.

LOUIS McLANE, J.,
General Agent for California.

G. W. Bell, Superintendent Banking Department.
Samuel Knight, Superintendent Express Department. feb13

A GRAND PURIM BALL

WILL be given by MR. JACOB LATZ, at PICKWICK HALL, on Tuesday, March 10, 1857.

COMMITTEE OF ARRANGEMENTS.

F. Strouse, S. Latz,
B. Benck, L. Kaplan.

☞ Tickets, $2 00.

BERNARD, DENNERY & CO.,

Opposite the Eldorado Building,

No. 192 Washington Street,

DEALER IN

CROCKERY, GLASS AND CHINA,

Britannia and Silver Plated Ware.

ja30-3m

כשר

KOSHER MEAT.

Jefferson Market,

No. 122 R Street,

Between 4th and 5th Streets, SACRAMENTO.

HAS ALWAYS ON HAND A GOOD SUPPLY OF BEEF and other Meats. Also, Smoked Beef Sausages, prepared for

פסה

Orders from the country will be punctually attended to. ja30

SHEW'S

DAGUERREAN GALLERY,

113 Montgomery St., over Hoffman's Store.

Either Daguerreotypes or Ambrotypes taken in the highest perfection of the art, in any kind of weather, and at one-half the prices charged by some of the other artists in the city.

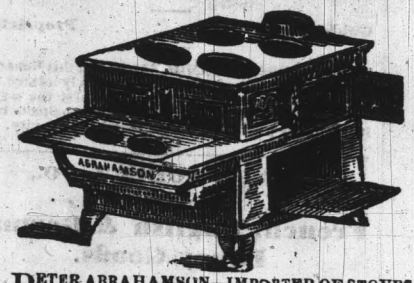
Copies of Daguerreotypes, Engravings, or Paintings,

executed in a neat manner.

MINIATURES set in Lockets, Pins and Rings for TWO DOLLARS. jan30

BUSINESS CARDS.

UNION STOVE STORE.



PETER ABRAHAMSON—IMPORTER OF STOVES Metal Roofer and Manufacturer of Tin, Copper and Sheet Iron Ware, 224 DUPONT STREET, corner of Washington, (O'Meara's Building,) San Francisco.

The subscriber, having been established in San Francisco since 1851, fee s confident that he can give satisfaction, and would solicit a call from his friends and former customers.

Parlor and Cooking Stoves, excellently fitted up, sold at most reasonable prices.

N. B. All kinds of Tin Work and Jobbing of every variety in this line, attended to at short notice. j30

WORMSER BROTHERS,
Importers of and Dealers in
ALL KINDS OF
Wines and Liquors,
S. W. cor. California and Front Streets,
SAN FRANCISCO.

L. & E. WERTHEIMER,
Importers and Dealers in
Cigars and Tobacco,
No. 2 Franklin Building.
CORNER OF SACRAMENTO AND BATTERY STREETS.
SAN FRANCISCO.

J. C. MEUSDORFFER,
MANUFACTURER AND IMPORTER
—OF—
HATS AND CAPS,
WHOLESALE AND RETAIL,
No. 165 Commercial Street,
Below Kearny, SAN FRANCISCO.

Our Stock contains always the latest European and American styles.
Any kind of Hats (both Fur and Silk) made to order.
ja30—3m

כשר
Kosher Meat.

B. ADLER,
Corner of Sacramento and Dupont Streets.

RECOMMENDS HIS EXCELENT ASSORTMENT OF Prime KOSHER MEAT. He has always on hand a good supply of Smoked Meats, Tongues, Sausages, etc.

As also a great quantity of these articles prepared for Pesath.

Orders from the country will be attended to with the greatest punctuality.

The Shochat employed by him is Mr. Isaac Goldsmith.

H. M. LEWIS,
WATCH MAKER
AND
MANUFACTURING JEWELER,
(THE OLDEST ESTABLISHMENT IN CALIFORNIA.)

IMPORTER OF
Fine Watches and Jewelry, Diamonds, &c.

Parties requiring a FINE WATCH or JEWELRY, will do well by calling on me before purchasing elsewhere, as I am selling 30 per cent. cheaper than any other house in California, and all my Goods are WARRANTED.

Just received, several Large Invoices of Jewelry, comprising some of the finest sets in California.

☞ Remember the number, 189 CLAY STREET.

BLUMENTHAL & HIRSCH,
IMPORTERS AND JOBBERS IN
CHINA, GLASS, AND EARTHENWARE,
Britannia and Plated Ware,
CUTLERY AND LOOKING GLASSES,
No. 152 Kearny Street,
In F. Argenti's Brick Building, corner of Commercial St.,
—AND—
149 & 151 Clay St., 2 doors below Montgomery.
Martin A. Blumenthal, Adolph Hirsch. } SAN FRANCISCO.

☞ Particular attention paid to packing Goods for the Interior or Coast Trade.

BUSINESS CARDS.

כשר
BOARDING HOUSE.

HERREN, die an einer kraftigen, Koscher Hausmann's kost theilzunehmen wunschen, konnen, unter masigen Bedingungen accommodirt werden, by
MADAME A. MICHAEL.
Washington street, gegenuber Montgomery Block.

POLLACK BROTHERS,
No. 87 California St.,
SAN FRANCISCO,
Importers and Jobbers of
BELTS, BUCKSKIN GLOVES,
GOLD DUST BAGS,
Pistol Holsters, Port-Monnaies, Fancy Goods,
YANKEE NOTIONS, &c. &c.

AGENTS FOR
A. M. POLLAK'S Celebrated Water Proof Fancy Saloon Matches.
(Leopold Pollack, San Francisco.) (Joseph Pollack, New York.)

Sigmund D. Rosenbaum. Elias Schubart.

ROSENBAUM & SCHUBART,
Importers and Wholesale Dealers in
FANCY GOODS,
EMBROIDERIES, RIBBONS, LACES,
TAILORS' AND OTHER TRIMMINGS,
PERFUMERY, YANKEE NOTIONS, ETC.,
No. 114 Sacramento Street,
Corner of Leidesdorff, SAN FRANCISCO.

Particular attention paid to Orders.

L. DINKELSPIEL. U. SIMON.

SIMON & DINKELSPIEL,
Importers and Jobbers of
FANCY AND STAPLE DRY GOODS,
HOSIERY, &c. &c.
No. 79 California Street,
Corner of Battery and California Streets, SAN FRANCISCO.

ADELSDORFER BROTHERS
IMPORTERS OF
FANCY GOODS,
CUTLERY, PLAYING CARDS, YANKEE NOTIONS, &c.
No. 2 Custom House Block,
Corner of Sansome and Sacramento streets,
SAN FRANCISCO.

ADELSDORFER BROTHERS receive regular shipments of FANCY GOODS, from Europe and New York, and Sell at the very Lowest Prices.

ALWAYS ON HAND,
Hosiery, Accordeons, Perfumery, Playing Cards, Looking Glasses, Combs, Brushes, Porte Monniaes, &c.
Together with a Complete assortment of Yankee Notions.

GODCHAUX BROTHERS,
IMPORTERS AND JOBBERS OF
FANCY AND DOMESTIC
DRY GOODS.
Embroideries, Laces, Trimmings, Ribbons, Cloaks, &c. &c.
No. 81 California St.,
One door from the Corner of Battery,
A. GODCHAUX, J. GODCHAUX, } SAN FRANCISCO.

M. HELLER & BRO.,
IMPORTERS AND JOBBERS OF
STAPLE AND FANCY
STRAW AND MILLINERY GOODS,
BOOTS AND SHOES,
No. 83 California Street,
SAN FRANCISCO.

NOISY CARRIER'S
Book and Stationery Co.,
97 Battery street, 64 & 66 Long wharf,
SAN FRANCISCO, CAL.
Incorporated according to an Act of the Legislature of California, Jan. 1, 1855.
CHAS. P. KIMBALL, PRES.
Chas. P. Kimball, Thomas N. Hibben, G. B. Haywood, } Trustees.
D. E. APPELTON, Secretary.
CHAS. GALACAR, Ag't. New York.

BUSINESS CARDS.

DANCING ACADEMY
—OF—
MESDAMES POTIER & M'GREGOR,
PHILHARMONIC HALL,
Stockton street, near Jackson street.
Days of Tuition.
Tuesday, Thursday and Saturday, from 3 to 5 o'clock, P. M. for Children and Ladies, and from 7 to 10 P. M. for Ladies and Gentlemen.

TERMS PER MONTH.
For Ladies and Gentlemen.....$6 00
For Children.....3 00

☞ Soiree every Saturday Evening. Tickets, $2. Scholars Free.

Private Lectures given at the Hall, or at Mrs. M'Gregor's residence, S W corner of Stockton and Sacramento streets.

Also, Music Lessons on the Piano by Mrs. McMyers.

MRS. E. BLOCHMAN,
MILLINER,
No. 332 Stockton St., near Vallejo,
SAN FRANCISCO.

Keeps constantly on hand, and makes to order, BONNETS in every variety, and of the latest style and fashion,
Wholesale and Retail.

....ALSO....
LADIES' DRESS CAPS AND HEAD DRESSES.

H. BRESLAUER & CO.,
Importers and Wholesale Dealers in
FANCY DRY GOODS,
EMBROIDERIES, ETC.,
No. 111 Sacramento Street,
Between Sansome and Montgomery, opposite the Mail Steamship Co's Office, SAN FRANCISCO,
Henry Breslauer, Salomon Cohen, } EMPIRE BLOCK. { Morris Elgutter, A. Morris.
Second Street, between D st. and Maiden lane, Marysville.

ST. LOSKY, LEVY & CO.,
IMPORTERS OF THE
Choicest Brands
—OF—
Havana Cigars,
And Sole Agents for the sale, in California, of
La Flor de Cabañas, Partagas y Ca. Havana.
109 California Street,
Next door to Alsop & Co.

STEINHART BROS.,
Importers and Jobbers of
FANCY AND STAPLE
DRY GOODS,
Gents' Furnishing Goods,
YANKEE NOTIONS, &c.
88 California street, between Sansome and Battery

E. W. CROWELL,
AGENT OF THE
PHŒNIX FIRE INSURANCE CO., N. YORK.
No. 112 Montgomery street,
SAN FRANCISCO.

J. P. DAVIS,
COMMISSION BUYER,
67 California Street.

L. B. BRANDT,
PAINTER,
Corner Sacramento and Battery sts.
SAN FRANCISCO.

FURNISHED ROOMS,
With or without Board, by the Week or Month,
SANSOME STREET, opposite the Rassette House.

MRS. SYLVESTER LEVY, has for five years, by attention and care, succeeded in satisfying her boarders, and will use her best efforts to do so in future.

The Rooms are well Furnished, the Table Excellent, and the Terms Reasonable. ja28

ACADEMY AND GYMNASIUM,

C. C. BLOHM respectfully informs the Parents of San Francisco, that he has removed his Academy to Stockton street, between Vallejo and Broadway.

Instruction given in English, French, German and Spanish, History, Geography, Philosophy, Drawing, Singing, Mathematics, Reading, Writing, &c. &c.

Young Ladies have the opportunity of receiving Instruction in every branch of Embroidery and Needlework.

Residence No. 240 Vallejo street, between Stockton and Powell. ja28-3m

ADVERTISEMENTS.

HEBREW SCHOOL.

INVITATION TO PARENTS AND GUARDIANS.

THE School for the Moral and Religious Instruction of our Children, under the superintendence of Dr. ECKMAN, is open for children of both sexes. It is kept at the **Portsmouth House, Plaza,** (entrance Clay st.)

SCHOOL HOURS:
For the Senior Class—SATURDAY and SUNDAY, at 10, A. M.
TUESDAY and THURSDAY, at 4, P. M.
For the Junior Class—SATURDAY and SUNDAY, at 10, A. M.
MONDAY and WEDNESDAY, at 4, P. M.

The School is free to all. Only those who are able are expected to pay a moderate charge, fixed by the committee.

Parents and Guardians are seriously urged not to neglect the duty incumbent upon them, and the opportunity offered.

ELLERY'S
ANTIQUARIAN BOOKSTORE.

E. ELLERY has just received Thirty Thousand Pages of MUSIC, which he is selling cheap. He has always on hand a great variety of

BOOKS,
(IN ALL LANGUAGES:)
Law, Medical, Agricultural, Mechanical, Theological, Spiritual, Liberal.
BIBLES AND PRAYER BOOKS.
—ALSO—
STANDARD AND MINOR DRAMA, SONG BOOKS, TOY BOOKS, MISCELLANEOUS AND STANDARD BOOKS too numerous to mention.

A lot of ENGRAVINGS for Studies and Designs or Portfolios, Portable Writing Desks, Work Boxes, &c. Novels, Magazines, Stationery, Playing Cards, &c.

Books bought sold or exchanged.

☞ Come everybody and examine, at the ANTIQUARIAN BOOKSTORE, 162 Washington street, above Montgomery street.

N. B. Wholesale and Retail. jan15-3m2p

DR. H. AUSTIN,
SURGEON DENTIST,
175 WASHINGTON STREET,
Next door to the Marble Building, between Montgomery and Kearny sts.

☞ All operations skillfully performed, and at greatly reduced prices.

☞ Advice gratis.

GEORGE SUNDER,
IMPORTER OF
Hats, Caps, Hatters' Stock
Patent Shirts,
GLOVES, CANES, UMBRELLAS,
&c., &c.
NO. 84 BATTERY STREET,
SAN FRANCISCO.

SEGAR AND TOBACCO STORE
—OF—
T. BARWOLD,
Known by the name of
THE HUNGARIAN SEGAR STORE,
KEARNY ST., 167, BETWEEN CLAY AND COMMERCIAL,
(NEAR THE PLAZA,)
Keeps constantly on hand a good assortment of Superior Havana Segars, and all kinds of Tobacco.

JAMES HAYES,
MANUFACTURER AND DEALER IN
Marble Grave Stones, Marble Monuments, Chimney, Table and Counter Tops.
No. 143 CALIFORNIA STREET.

Hebrew Inscriptions executed with precision and neatness. All work done in the best manner, at lowest prices.

HAMBURGER BROTHERS,
IMPORTERS AND DEALERS IN
FANCY & STAPLE DRY GOODS,
Shoes, Bonnets, &c.
No. 93 & 95 CALIFORNIA STREET,
SAN FRANCISCO.

ADOLPH BRIEGER,
IMPORTER OF
Blank Books, Stationery & Paper
OF EVERY DESCRIPTION,
No. 131 Sansome Street,
Between Washington and Merchant Sts.

JUVENILE.

Children will call Sat. & Sun. at 110 Sacramento st.

What I Love to See.

I love to see the brave school-boy,
With satchel clean, and slate,
Come tripping nimbly into school—
Pray, don't it look "first-rate"?

I love to see his tidy dress,
With buttons shining clear;
And all the blacking on his shoes,
With none on hand or ear.

I love to see a scholar sit
Erect upon his seat,
And hold his book with careful hand,
And make no noise with feet.

I love to see a scholar's desk
From toys and playthings free;
And all his books in order placed;
That's the fine desk for me.

I love to see a neat, clean book,
With all the leaves in tight,
And every corner whole and square;
It shows its owner bright.

I love to see good lessons too,
From every girl and boy;
And here's the way to have them so;
On them your time employ.

The Untidy Girl.

The untidy girl leaves her things scattered about her room. She never has a place for anything; and if she has, she does not keep anything in its place. She leaves a thing where she happens to be using it. Her room, of course, is all confusion. If she wants anything, she never knows where it is, but must hunt till she finds it; and thus much precious time is wasted. If she goes into another's room, whatever she lays her hands upon is misplaced. She never thinks of putting it where she found it; but either throws it carelessly down, or puts it in the wrong place. If she goes into the library, and takes down a book, she either puts it up in a different place, and thus disarranges the shelves, or she lays it down on the shelf in front of the other books, for her father or mother to arrange; or if she puts it in the right place, it is turned the wrong end up, or the back is put inward. Her school-books are torn and dirty, disfigured with pencil-marks, blots of ink, grease spots, finger-prints, and dog's ears; and if she borrows a book from the library, or of a friend, it is returned with some of these *her marks* upon it.

If she goes into the kitchen, she will be sure to set the tidy housekeeper in a passion; for whatever she lays her hand upon is out of place. Nor does her own person appear to any better advantage. Her dress is adjusted in bad taste. It seems to hang out of shape. You would say her garments were *flung* upon her; and you feel an involuntary anxiety lest they should *fall off*. You do not perceive precisely what is the matter, but there is an evident want of neatness and taste. Her hair wears the same air of negligence; her face often discovers the lack of soap; and her finger-nails and her teeth want attention.

These are only a few of the effects of untidy habits. The habit, once formed, will run through everything. And the untidy girl will make an untidy woman; the untidy woman will make an untidy house; an untidy house will spoil a good husband. A man of taste cannot enjoy himself where everything is out of order, and he will seek that pleasure abroad which he finds not at home. *

Laying up for Children

Parental affection naturally inquires, what it can best do for the welfare of its children in future years, and when the bosom which now throbs with love to its offspring shall be cold in death. Many plans are laid, and many days and hours of anxious solicitude are spent in contriving ways and means of rendering children prosperous and happy in future life. But parents are not always wise in the provisions which they seek to make for their children; nor do they always seek direction and counsel from God in this matter. The best inheritance for children, beyond all contradiction, is true piety towards God—the salutary truths and principles of Religion, laid up in the hearts of children—a good education—good and virtuous habits—unbending principles of moral conduct—the fear of God, and the hope of heaven. This is the best inheritance for children, and which all parents should be most anxious to lay up for them.

Many an unwise parent works hard, and lives sparingly all his life, for the purpose of leaving enough to give his children a start in the world, as it is called. Setting a young man afloat with money left him by his relatives, is like tying bladders under the arms of one who cannot swim; ten chances to one he will lose his bladders, and go to the bottom. Teach him to swim, and he will not need the bladders.

Give your child a sound education. See to it that his morals are pure, his mind cultivated, and his whole nature made subservient to the laws which govern man, and you have given what will be of more value than the wealth of Indies. You have given him a start which no misfortune can deprive him of. The earlier you teach him to depend upon his own resources, and the blessing of God, the better.

Be Just.

Never allow yourselves, little friends, to take the part of one of your companions who is in the wrong, because you love him more than the one who has done right. This is very often done by children; but that does not make it right. You will at once see, that to condemn the innocent merely because you do not love them as well as you do the guilty, is a very wicked thing, and will displease your Father in heaven. He always looks upon such conduct with displeasure. Therefore, little friends, although you regret much to blame your friend, yet, if justice requires it, you should fearlessly decide even against your favorite.

Always be just in all things, for this is right: and your conscience will not condemn you if you act thus, and your Almighty Friend in heaven will approve of your course, and bless you for your well-doing.

The Popish Propaganda, which has its centre in Lyons for the sole object of sustainin popery and converting Protestants, spent last year the sum of $11,500 in Scotland, $36,500 in England, $13,500 in Ireland, and $1,000 in Gibraltar; being an amount of $62,500 spent in one year in the British European domains; not to speak of $15,000 sent to the British empire in India, more than $30,000 to Canada, and from $15,000 to 20,000 to the British West Indies.

A Little Boy's Resolutions.

I will not swear,
I do not dare
God's holy name to take;
I will not lie,
But I will try
The truth my guide to make.

I will not steal,
For I should feel
Degraded and ashamed;
I will be kind,
My parents mind,
Nor as a fighter named.

If I begin
In youth to sin,
My misery is sure;
No peace of mind
Can thus I find,
No pleasue good and pure.

But if I love
Great God above
My friends and parents kind;
My teacher true,
And schoolmates too,
Much happiness I'll find.

"Can't" and "Try"

"'I CAN'T' never accomplished anything." "'*I'll try*' has done wonders." These sayings are quite as true of *children* and *youth* as of men. How many lessons, both for the Sabbath and public school, have been unlearned, just because the child acted upon the first instead of the second saying. Reader, if "*I can't*" must ever be used, see to it that it never comes *before* "*I'll try.*" Whatever duty presents itself—whatever requirement is made of you, let "*I'll try*" come *first*. It *may*, it probably will, carry you through; if it does not, "*I can't*" will be soon enough *after* the trial.

MARRIED.

In this city, Feb. 15th, by Dr. J. Eckman, Mr. Michael Keller, to Mrs. Sarah Mann; Mr. Henry Danziger to Miss Dorothea Wisner; on the 13th, Mr. David Uri, to Miss Fanny Levy, all of this city.

SPECIAL NOTICES.

First Hebrew Benevolent Society.—The Members of the First Hebrew Benevolent Society, are hereby notified that a Meeting will be held on SUNDAY, the 22d inst., in the Basement of the Broadway Synagogue.

As important business will be brought forward for action, prompt attendance is requested.

By order,

feb20 J. C. ABRAMS, Sec.

Notice to Israelites.

☞ OUR FRIENDS OF STOCKTON, through Mr. A. B. BLACKMAN, deeply regretting the late occurrences at the Asylum, over which, however, they had no control, bring to the notice of their co-religionists in the State of California, that should the hand of Heaven, in its inscrutable counsel, ever afflict any of Israel's sons or daughters, so that they should have to take refuge in the Asylum of their City, on notice being given to the Parnass, or to the Secretary of the Synagogue Ra-im Ahoobim, they will be ready to offer every assistance, and pay every attention that may be in their power. ja30-1m

Congregation Sherith Israel.

MATZOTH. מצות MATZOTH.

Sealed Tenders (accompanied with Samples) for baking the Majohs for the coming Pesah, will be received by Mr. Jacob Rich, at the store of Messrs Berwin & Bro., on Battery street near Sacramento street, till February 15th, 1857. By order. B. S. BARUCH, Sec'y.

ja30tf

Ophir Lodge, No. 21, I. O. B. B.

Meets every Wednesday Evening, at 7 o'clock, at Temperance Hall, Washington street. Members of the Order are invited to attend.

S. SOLOMONS, President.
M. L. PINCUS, Secretary. ja30

COLLECTIONS.

JACOB BEREL, Collector for the Ladies' Hebrew Benevolent Society, the Hebrew School Fund, and the "Voice of Israel," No. 6 Sansome street, between California and Pine, respectfully offers his services as Collector, promising the strictest attention and probity to those who may please to honor him with their confidence. feb18

Goldsmith House,
No. 109 Sacramento Street,

Goldsmith & Stern,.....Proprietors.

TRAVELERS and FAMILIES will find this House one of the most desirable, as it is centrally located. The Tables are always supplied with the best the market affords, and the Proprietors will spare no pains to make it one of the most comfortable Hotels in the city.
feb13 tf

JONES, TOBIN & CO.,
IMPORTERS OF
French, English & German Fancy Goods.

—COMPRISING—

LACES,
EMBROIDERIES,
MUSLINS,
MILLINERY GOODS,
RIBBONS,
PERFUMERY,
COMBS,
BRUSHES,
YANKEE NOTIONS,
&c., &c.

Northeast Corner of Sansome and Sacramento Sts.

JOHN W. TUCKER,
IMPORTER OF AND WHOLESALE AND RETAIL DEALER IN
WATCHES, DIAMONDS, SILVER WARE,
Jewelry and Silver-Plated Ware.

QUARTZ WORK OF ALL KINDS ON HAND.
Watches repaired with care and warranted.

No. 125 Montgomery Street,
SAN FRANCISCO.

☞ Persons in the Interior desirous of purchasing articles of Jewelry, by forwarding a description, accompanied by the cash, can obtain them, and depend on their being of the best quality, and selected with care; and there is little doubt that this mode will prove as satisfactory to the purchasers as if the articles had been selected under their own supervision. feb:3

FREDERICK FRANCK & CO.
OFFER FOR SALE
—EX "COLGRAIN," FROM LONDON—
OILMEN'S STORES—Two well-assorted Invoices, consisting of Pie Fruits, Jams, Pickles, Sauces, etc.—Goode & Wyatt's and Robert Peart's;
CIDER—Jones' Celebrated [Sparkling Champagne Cider;
HOCK WINE—Hockheimer, Leibefraumilch Johannisberger, etc.;
STEINWEIN—Growth of 1856;
SPARKLING HOCK and MARELLE WINE;
FIRE BRICKS—12,000 Best White Cowan's;
TURKEY RED TWIST—7 Bales.

Also—Late Arrivals;
CHAMPAGNE—Veuve Clicquot and Boll & Co.'s;
ABSYNTHE AND VERMOUTH—Celebrated mark of A. Leuba;
BURGUNDY WINE, CURACOA, etc;
VINEGAR—English dark or pale;
SHERRY—Mousley's Evans' and Lowndes' brands, in bulk or bottle, in bond or duty paid;
ALE AND PORTER—In bulk or bottle;
BURTON BREWERY CO.'S No. 3 ALE, and other Goods. jan30

R. KRAMBACH,
IMPORTER, WHOLESALE AND RETAIL DEALER IN
CROCKERY,
Glassware, Plated and Britannia Ware,
CUTLERY, LAMPS, ETC.,
No. 140 Clay Street,
Between Montgomery and Sansome, opposite Leidersdorff street,
SAN FRANCISCO.

HEBREW BOOKS, ETC.

MEYER STEPPACHER,
BROADWAY,
Next house East of the Synagogue,
Has always on hand a supply of

חפלות מחזורים חומשים
תהלים זמירות מחזורים

To be disposed of at reasonable prices. febtf